



A Dialogue

or communication of
two persons, deuysyd
and set forth in the la-
tē tongue, by the noble
and famous clark.

Desiderius Erasmus
intituled & pyl-
gremage of
pure de-
uoty=
on.

Newly traſlatyd into
Engliſhe.



To the reader.

Amongest the writings of all
men, dearly belouyd reader,
not onely of the diuersyte of ton=
gues, but also the noble draughts
of so artificyall paynted figures,
whiche haue so lyuely expressed to y
quycke ymage, the nature, ordre, &
proporcion of all states, as concer=
nyng the gouernaunce of a Chri=
sten comē wealthe, that ther is (as
I suppose) no parte of the scripture,
which is not so crymynal, furny=
shed, and set forth, but that euery
Christen man, therby may lerne his
dewty to god, hys pryncce, and hys
neibre, and so consequently passe
thorough the strayte paire of the
whiche scripture doth testyfy vpo,
very fewe can fynde y entree, wher=
by thorough faythe in the redēpti=
on of the worlde thorough y bloode
of Christe the sonne of god, to rayne
¶ ii. with

with the father and the holy goste
eternally, accordynge to the pro=
myse of Christe, sayinge. In my fa=
thers house therbe many places
to dwell in, we wyll come to hym
and make a mansyon place with
hym and I haue and shall open thy
name vnto them, that the same lo=
ue with the whiche thou loudest
me, may be in theym, and I in the,
and thys is the kyngdome of god
so often mouyd to vs in holy scrip=
ture, whiche all faythfull shall pos=
sesse and inheret for euermore: whe=
re as y vnfaythfull, vnryghtwye,
and synner shall not entre in to the
kyngdome of god, bycause, of chaū=
gynge the glory of gode immortall
in to the ymage of a corruptible
man, and therfore so licentiouly
he hath suffrede them to wandre
in theyr cloudes of ygnorance,
preferrynge the lyes and corrupte
iudgmentes

iudgmentes of man the beryte and
the truthe of god, rather seruyng
the creature then the creator, as
mongest all the parties of the whi-
che (as was spoken at the begyn-
ning) thys alwaye not alonely in
the newe law, but also in the olde
Testament was as a thyng most
abhomynable and displeant in the
sight of gode prohybye and for-
byden: but our nature whiche hath
in hym, the dampnable repugnaū-
ce of synne agaynst the omnyppotēt
power of gode, lest euyn frome oure
fyrst father Adam, is so enclined to
vices, amongest the whiche it hath
not gyuen the least parte to thys
desperate synne of ydolatre, a-
gaynst the immaculate, and feare-
full commandement of god. Thou
shalt haue no straunge God, in my
syght, that it is sore to be dreadd
the same iudgement to be gyuen

¶ iii.

byon

upon vs that was gyuen upon the
crosse of Synne to be absorped of
the verche into the yre and venge-
ance of gode, whiche hath ben
the cause that so many wyters
bothe of late dayes, and many ye-
res passed, haue euen to deathe,
resisted the dampnable bolsterers
of ydolatrie, gyuen theyr selues to
the crosse in example of reformacy-
on to theyr brethren, bothe in
wytyng and counsell, exhortyng
the flocke of Christe frome soche
prophane doctryne, amongst who-
me the noble and famous clerke
Desiderius Erasmus hath set forth to
the quicke ymage, before manyes
eyes, the superstitious worshype
and false honor gyuen to bones,
heddes, iawes, armes, stockes, sto-
nes, wyrtes, smokes, cotes, cappes,
hattes, shoes, mytres, byppers, sad-
les, rynges, bedes, gyrdles, bolles,
belles,

belles, vokes, gioues, ropes, tape-
res, candelles, bootes, spozes (my
breath was almost past me) with
many other soche dampnable allu-
syones of the deuylle to use theme
as goddes contrary to the immac-
ulate scripture of gode, morouer
he notethe as it were of arrogan-
cy the pryuate iudgment of cer-
taine that of theyr owne brayne
wolde cast out ymages of the tem-
ple, with out a comen consent and
authoryte, some there be that al-
way seke halowes, and go vpon
pilgrimages vnder a pieteuse of
holynes, wherupon thes brother-
hoodes and systerhoodes be now in-
uented, morouer they that haue
ben at Hierusalem be called knigh-
tes of the sepulchre, and call one an
other bretherne, and vpon palme-
sonday they play the foles sadely,
drawynge after them an asse in a

✠ A tre
sure bo-
re of p
Jewes

rope, when they be not moche di-
stante frome the woden asse that
they drawe. The same do they con-
terfayte that haue ben at saynt
James in Compostella. But they
be more pernycyouse, that set forth
vncertayn relikes, for certayne,
and attribute more to them than
they oughte to haue, and proflitu-
te or sett theym forth for fylthye
lukre. But now whan they percey-
ue, that this theyr dampnable ✠ Cor-
bane dothe decay, and that theyr
most to be lamented blyndnes and
longe accustomed errours shuld be
redressed, they, all sayre bothe of
god and man set asyde, rebelle and
make insurrectyones contrary to
the ordynauce of gode, agaynst
theyr kynge and liege lorde, prouo-
kynge and allurynge the simple
comynaltie to theyre dampnable
ypocryse and conspyracy, myn-
dyng

dyng and goynge about to p[re]uen-
te our most soueraigne lordes iudg-
ment, not yet gyue vpon they. So-
domiticall actes, and most horryble
ypocrysy. But the worde of the lor-
de whiche they so tyrannously go
aboute to suppress w[ith] all the faue-
rours therof shall ouercome & de-
stroy all such most to be abhorred &
deceyuable inuegelers & dysturbers
of h[is] simple people to such detesta-
ble treason. And that it may so do
to the terryble example of thes and
all other rebelles and most dysloyal
subiectes, and to h[is] greate comfort
& cōsolacyō of h[is] gracys fayth-
full and true comens. I requyre
him which lyetheth where he wil-
lithe and raygne the eternall gode
to graūt vnto our seyde most drad-
de soueraygne lorde whose maiesty
as it euydently appereth onely ap-
plieth his diligence to the aduauun-

✠ v.

lynge

serge & settinge forth of the most
holloine documenth and teachyng
of almyghty god, to the redres of
long accustomed euylis and damna-
ble sectes, to the supportacion and
mayntenaunce of godly and allow-
able ceremonies, to the suppress-
ynge and mozt to be desired abo-
lischyng of the deuylishe and detesta-
ble vsurped aucthorities, dampna-
ble errours and prophane abuses
brought in by that myghty Boias,
that obdurated Phareo, that prou-
de Membroth (whome god amēde)
the byhope of Rome, to graunte (I
say) vnto hys hyghnes, suche hys
godly ayde and assistance, thāt hys
grace with hys moost honorable
counsell (agaynst whome this ar-
rogant conpyracy is nowe moued
and begonne) may ouercome and
debelle the stude traytres as in ty-
mes past hys maiesty hath pru-
dently

denly do other, that haue herto-
fore attempted to perpetrate and
brynge to passe like sedicyous mi-
shief, and so to establishe the hartes
of hys gracyes true subiectes that
they may wplyngly and according
to theyr dueties, obey and fulfyll
hys most lawfull and godly orde-
ned lawes and commaundementz
wherby they shall not onely do the
thyng agreable to goddes wylle &
teachynges, in þ he willet every
soule to be subiected to the hygh-
er power and obedyent to theyr
prynce, but also (to theyr greate
laude and prayse) shall shewe them
selfe to be redy and confirmable to
do theyr dueties in adyng hys ex-
cellent hyghnes to the reformaty-
on of all pernicious abuses & chief-
ly of detestable ydolatrie, whiche
is so muche prohibited in holy scri-
pture and most displeasent to god,
for

for whiche intent and purpose the
sayd most noble and famous clarke
Desiderius Erasmus, compiled & made
this dialogue in Laten, as it folo-
weth herafter nowe lately transla-
ted into our mother the Englishhe
tonge. Avoyd therefore, most deare
readere, all abuses wherby any in-
conueniencence may growe, other to
the hynderaunce of godes worde,
to the displeasure of thy pryncce,
(whome thou arte so straytly com-
maunded to obaye, or to the doma-
ge of a publike weale, whiche abo-
ue all bices is noted most to be ab-
horred, not alonely of the most holy
wyteres and expownderes of scri-
pture, but also of prophane gentyl-
les, whiche neuer perceyuyd other
thinge than nature enclyned theyr
hartes vnto, and so consequently
to obtayne the fruytion of the god-
hode thorowe the saythe that was
spoken

Spoken of at the begynnynge to the
whiche the lord Jesus Chri-
ste brynge vs all with a
perfaycte quyetnes,
So be it.



A pylgremage, for pure deuocyo.

fol. 311.

Menedemus. * what new
thyng ys it, that I se: doo
I nat see Ogygyus my ney
bur, whom no mā could espie of all
thes sex monthes befoze: yt was a
sayng that he was deed, It is euen
he, except that I be ferre deceuyd.
I wyll go to hym, & byd hym good
morrow. Good morow: Ogygyus.
Good morow to you Menedemus.
Mene. I pray you frome what con-
tray do you come to vs ayen so safte.
For here was a great comunicacyō
that you dyd sayle streght to hell.
Ogy. No, thankyd be god, I haue
faryd as well sons I went hens, as
euer I dyd in all my lyffe. Me. well,
a man may well perceue that all
suche rumours be but vanytye. But
I pray you what araye is this that
you be in, me thynke that you be
clothyd with cokle schelles, and be
A. laden

* Signi-
fieth to
forsake.

* was
faryd
of an
old kyn
ge of
Theba
nes.

❖ Sig-
nifyeth
bedes.
Walsyn-
gam ys
callyd
para-
thala-
sia by
cause
it is ny-
to be se.

ladē on every syde with bruehes of
lead and tynne. And you be pretely
garnyshtyd w wretches of strawe &
your arme is full of snakes egges.
Ogy. I haue bene on pylgrynage
at saynt James in Compostella, &
at my retourne I dyd more relygy-
ously vysyte our lady of Walsyngā
in England, a very holy pylgrynā-
ge, but I dyd rather vysyte her. For
I was ther before within this thre
yere. Me. I trowe, it was but for
your pleasure. Ogy. Nay, it was for
pure deuocyon. Me. I suppose you
learnyd that relygyō of the Grece-
anes. Ogy. My mother in law dyd
make a bowe that if her doughter
shuld be deliueryd of a man chyld
alyue, than that I shuld go to saynt
James on pylgrynage, and ther to
salute and thake hym. Me. Dyd you
salute saynt James aloniy in your
name, and your mothers. Ogy. No,
in the name of all owre house. Me.
Werely

Merely I thynke þ your howshold
as well shold haue prosperd, in case
you had not saluted hym at all. But
I pray you what answer dyd he
make to your salutacyon. Ogy. No-
thyng at all. But whā I dyd offe,
me tought he dyd lawghe vpon me,
and becke at me with his hedde, &
dyd reche to me this cokleshell. Me.
wherfore dothe he gyue rather su-
che schelles, than other thynges.
Ogygy. For the see, whiche is nye
vnto hym dothe mynystre plenty
of suche. Me. O holy saynt James,
that bothe is a mydwylfe to women
with chylde, and also dothe helpe his
pylgrymes. But I pray you what
new kynd of makynge bowes is that
that whan a mā is ydle he shall put
the burden apon an other mannes
bakke? In case that you doo bynd
youre selffe with a bowe, that yf þ
matter chaunche happly whiche
you haue in hande, that I for you

❖ Sig-
nifyeth
bedes.
Walsyn-
gam ys
callyd
para-
thalar-
sia by
cause
it is ny-
to p see.

lade on euery syde with bruches of
lead and tynne. And you be pretely
garnysht w wretches of strawe &
your arme is full of snakes egges.
Ogy. I haue bene on pygremage
at saynt James in Compostella, &
at my retourne I dyd more relygy-
ously vlyte our lady of Walsyngā
in England, a very holy pygrena-
ge, but I dyd rather vlyte her. For
I was ther before within this thre
yere. Me. I trowe, it was but for
your pleasure. Ogy. Nay, it was for
pure deuocyon. Me. I suppose you
learnyd that relygyō of the Grece-
anes. Ogy. My mother in law dyd
make a bowe that if her doughter
shuld be delueryd of a man chyld
alyue, than that I shuld go to saynt
James on pygremage, and ther to
salute and thake hym. Me. Dyd you
salute saynt James alonly in your
name, and your mothers. Ogy. No,
in the name of all owre house. Me.
Wetely

Merely I thynke þ your howshold
as wellshold haue prosperd, in case
you had not saluted hym at all. But
I pray you what answer dyd he
make to your salutacyon. Ogy. No-
thyng at all. But whā I dyd offre,
me thought he dyd lawghe vpon me,
and becke at me with his hedde, &
dyd reche to me this cokleshell. Me.
wherfore dothe he geue rather su-
che schelles, than other thynges.
Ogygy. For the see, whiche is nye
vnto hym dothe mynystre plenty
of suche. Me. O holy saynt James,
that bothe is a mydwysse to women
with chylde, and also dothe helpe his
pylgrymes. But I pray you what
new kynd of makynge bowes is that
that whan a mā is ydle he shall put
the burden apon an other mannes
bakke? In case that you doo bynd
youre selffe with a bowe, that yf
matter chaunche happly whiche
you haue in hande, that I for you
A ii. shall

shall fast twyle in on weke, do you
beleue & I can fulfyll youre bowe?
Ogy. No, I doo not beleue it if that
you dyd bowe it in youre awne na-
me. It is but a sport with yow to
moke sayntes. But this was my
mother in law, I must nedys obey
her, you know womenes affecty-
ones, & I must obaye heres. Me. If
that you had not perfourmyd your
bowe, what iopertye had you be in?
Ogy. I graunt, he could not haue
had an accyon ayenst me in þe law,
but he myght from henceforthe be
deafe to my bowes, or els pryncely
send some calamptye or wretched-
nes amongste my housholde, yow
know well enuffe the maneres of
great men. Me. Tell me now what
that same honest mā saynt James
dothe, and howe he saythe. Ogy.
Hoche colder thā he was wontyd
to do. Me. What is the cause of it?
His age? Ogy. Oh you scoffer, yow
know

know welenoghe that layntes war
nat olde. But this new learnynge,
whiche runnythe all the world o-
uer now a dayes, dothe cause hym
to be bysyttyd moche lesse than he
was wontyd to be, for if any doo co-
me thay salute him alonly, but they
offre lytle or nothyng, and say that
theyr monaye may bettre be di-
spolyd amongste poze people. Me. O
a wykyd comunicacyon. Ogy. Ye
so great an Apostle whiche was wo-
tyd to stand all in pzeuous stones &
gold, now stadythe all of wodde ha-
uyng befoze hym skarely a wax
candle. Me. If it be trew that I he- Dur
re, it is great ioperdy lest that same lady of
chance to all the rest of the sayntes. stone in
Ogy. I thynk it wel, for ther is an Kauras-
epistle abrode whiche our lady dyd chis
wyte apon the same matter. Me. which
what lady? Ogy. She y hathe is a cer
her name of a stone. Me. I trawe it tayne
is in Kaurachia. Ogy. That same cuntre.

is it. Me. yow tell me of a stony lady,
 But to whome dyd she wyte? Ogy.
 The epistle dothe playnely shew his
 name. Me. By whome was it sent?
 Ogy. No doubt but by an angell,
 whiche dyd lay the wytynges apō
 the aultre, wherof he prechythe to
 whome it was sent. And lest there
 shuld be any suspectyō of crafty cō-
 uayence in you, you shall se the epi-
 stle wyten wth his owne hande. Me.
 Do you know so well the hand of
 thangell whiche is secretary to our
 lady? Ogy. Yee why nat? Me. By
 what argumēt? Ogy. I haue redde
 ✱ Is a ✱ Epithaphe of Bede which was
 scriptu- grauyd of the angell: and the let-
 re wy- teres agre in all thynges. I haue
 ten on redde also y^e obligacyō whiche was
 a gra- sent to saynt Gyles as dothe aper.
 ue. Dothe not thes argumentes proue
 that mater to be good enoghe. Me.
 May a man loke apon them? Ogy.
 ye and if you wyll sweare to kepe it
 pruy.

✱ Is a
 scriptu-
 re wy-
 ten on
 a gra-
 ue.

prey. Me. Oh you shall speake to a
 stone. Ogy. Ther be stones now a
 dayes of that name very wonder-
 rous, that wyl hyde nothyng. Me.
 you shall speake to a domine man, &
 yow trust nat a stone. Ogy. Upon &
 condycyon I wyl tell it, loke that
 you here with bothe youre eyares.
 Me. So I doo. Ogy. Mary the mo-
 ther of Jesu to ✽ Glaucoplutus se-
 dythe gretynge. Insomuche as you
 folowe Luther, you nobly perswa-
 de, that it is but in bayne to call apō
 sayntes, do ye well know for that to
 be grettly in my fauore. For vntyll
 thys day I haue almost be saynt w
 the importunate prayers of men.
 Of me alone they askyd althynge,
 as who shuld say my sone were al-
 way a babe, because he is so saynt
 and payntyd apō my breste, that yet
 he wold be at my commaundemēt
 and durst nat denye my petycyon,
 dyedynge that if he denye my pety-

The e-
 pistle of
 our La-
 dy.

✽ Glau-
 coplut⁹
 desirus
 of re-
 ches.

yon, that I shuld denye hym my
teate whan he is a thurst: and very-
oft thay requyre that of me, whiche
a shamfast yongman dare scantly
aske of a Wawde, yee they be suche
thynges as I am ashamed to put
in wytyng. Now comythe þe mar-
chauntman and he redy to sayle in-
to Spayne for a vantage, dothe
comytte hys wyues honesty to me.
Than comythe thet lytle preaty
nunne and she castythe away her
vayle redy to runne away, she leuy-
the with me the good name of her
vyrgynyte, whiche shortly she en-
tendythe to take monay for. Than
cryeth the wykyd soudyer purposed
to robbe & saythe, blessed lady send
me a good praye. Now comythe the
vnthytty dyasser and cryethe, send
me good chance Lady & thou shalt
haue parte of my wynnynge: and
if the dyasse runne agensst hym, he
blasphemeg, and cursythe me, by-
cause

cause I wyll nat fauor his noghty-
nes. Now cryeth she that sellyth
her selfe for fylthye lukre & saythe,
Swete lady send me some costomers,
& if I denye it, they exclaime ayenst
me & say, thou arte not the mother
of marcy. Moreouer the bowes of
some women be no lesse wykyd thā
folishe. The mayd cryeth & saythe,
O Swete Mary send me a fayre and
riche husbond. The maryed womā
saythe send me goodly chyldezen.
Now laboryth the woman with
chylde, and cryeth dere lady dyllyuer
me of my bondes. Than cōmythe y
olde wyffe, and saythe flowre of all
women send me to lyue longe with-
owt coghe and dyynes. Now cre-
pythe the dotyrge oldman & saythe,
lady send me for to loar yonge apē.
Thā cōmythe forth the phylosopher
and cryethe send me some argumē-
tis that be isoluble. The great prest
cryethe send me a fat benefyce. Thā
saythe

saythe the byt hope kepe well my
churche. Thā cryethe y hye Iustyce
shew me thy sone or I passe out of
this worlde. Thā saythe y Cowr-
tyer send me trwe confession at the
howze of my deathe. The husband-
man saythe send vs temperate we-
ther. The mylke wyffe cryethe ow-
t blessed lady saue our catell. Now if
I denye anythyng by a by I am
crwell. If I cōmytte it to my sone,
I here them say, he wyll what so e-
uer you wyll. Shall I than alone
bothe a woman and a mayd helpe
maryneres, sawdyeres, marchant-
men, dyassezes, maryed mē, women
with chyld, iudges, kynges, and hus-
bondmen? ye and this that I haue
sayd is the least parte of my payne.
But I am nat now so moche trob-
led with soche busynes, for that I
wold hartely thanke you, but that
this commodytte dothe brynge a
greater discōmodytte with hym. I
haue

haue now more ease, but lesse honor
& profett. Before this tyme I was
callyd quene of heuen, lady of the
world, but now any man wyll skar-
fly say aue Maria or hayle Mary.
Before I was clothed with precy-
ous stones and gold, and had my
chaunges, and dayly ther was offe-
ryd gold and precyous stones, now
I am skarfly coueryd with halffe a
gowne and that is all beeyten with
myse. My yerly rentes be now so
smalle I am skarfly able to fynde
my poze quere kepar to light a wa-
candle before me. Yet all this myght
be sufferyd, but you be abowt to
pluke away greater thynges, you
be abowt (as they say) that what so
euer any saynte hath in any place,
to take hyt frome the churches, but
take hede what you doo. For ther is
no saynte without a way to reuege
his wronge. If you cast saynt Petre
forth of the church, he may serue
you

you of the same sauce, and shite by
heuyngates ayenst you. Ye saynt
Paule hathe his sworde. Barthyl-
mew is nat without his great knyffe.
Saynt wyllyam is harnysyd vnder
his monkes cloke, nat without a
greate speare. What canst thou doo
ayenst saynt George whiche is bo-
the a knyght & all armyd with hys
longe spere and his fearfull sword?
Nor saynt Antony is nat without
hys weapenes for he hathe holy fy-
re w hym. Ye the rest of the sayntes
haue theyr weapones or mysthef-
ues, whiche they send apou whome
they liste. But as for me thou canst
not cast out, except thou cast out
my sone, whiche I hold in myne ar-
mes. I wyll nat be seperat frome
hym, other thou shalt cast hym out
with me or els thou shalt let vs bo-
the be, except that you wold ha-
ue a temple without a Christe.
These be the thynges that I wold
pow

you shall know ymagyne you there-
fore what shalbe your answer. For
this thinge pleaseth me very well.
Frome oure stony church the ca-
lendes of Auguste, the yere frome
my sonnes passyon a M. CCCC.
xiii. I stony lady subscribyd thys
with myne owne hande. Me. Trem-
ly that was a sore and fearfull epi-
stle, I suppose that Glaucoplutus
wyl beware fro hēforth. Ogy. Ye &
if he be wyse. Me. Wherefore dyd nat
that good saynt James wyte to y
man of the same mater. Ogy. I can
nat tell, except it be bycause he is so
ferre of, and now a dayes men be
moche searchyd for suche maters, &
in theyr iornaye theyr lettres take
frome them. Me. I pray you, what
god dyd send you into Englōd. Ogy.
I saw the wynd maruelouse pro-
perouse thyderward, and I had al-
moste promysyd this to that blessyd
lady of Wallengā that I wold seke
her

her within.ii. yere, Me. What wold
you are of her. Ogy. No newthyng
at all, but suche as be comen, as to
kepe safe and sownd my housholde,
to encrease my goodes, and in thys
world to haue a lōge and mery lyfe,
and whā I dye everlastyngelyffe in
another worlde. Me. May nat our
lady grante the same at home with
vs? She hathe at Antwarpe a mo-
che more lordly temple thā at Wal-
singham. Ogy. I denye nat but it
may be so, but in dyuers places she
grantes dyuers thynges, wether it
be her pleasur so to do, or bycause
she is so gentle, that as cōcernyng
this purpose, she wyll gyue her selfe
to our affectyōes. Me. I haue harde
oft of saynt James, but I pray you
describe to me the kyngdome of
Walsyngam. Ogy. Merely I shall
tell you as shortly as I canne. Yt
is the most holy name in all En-
gland, and you may fynde some in
that

that y^e, that suppose thair substance
 shal nat prosper except they bys-
 te her with thair offeringe every
 yere ones as thay be able to gyue.
 Me. wher dothe she dwell: Ogy. At
 the vttermost parte of all England
 betwixt the Northe and the Weste,
 nat vary ferre frome the see, shardy
 iiii myles, the towne is almost su-
 stepnyd by the resort of pylgrymes.
 The college is of Canōes, but thay
 be suche as hathe thair name of
 the Laten tonge and be called Se-
 culares, a kynd betwixte monkes &
 Chanones. Me. What you tell me of
 Amphibyanes, suche as y^e mostre
 * Syber is. Ogy. No thay be rather
 suche as the ☿ Cocatrice. But with-
 owte dissimulation, I shall put you
 owte of this dowe in thre wordes.
 To them that thay hate, thay be
 Chanones, and to them that thay
 loue thay be Monkes Menede. Yet
 yowe doo nat open thys redle. Ogy.

Amphibyanes
 be theyn-
 ges
 dout-
 full.

* Syber
 is abe-
 se of y^e
 see & y^e
 land.

☿ A Coca-
 trice
 wil kyll
 a man
 with a
 loke,

* Rēt-
tes.

I shall paynte it before youre eyes,
if the byshoppe of Rome doo shot hys
thonderbowlt amōgst all monkes,
thay wyl than be chanones, & nat
monkes, but and if he wold suffre
all monkes to take wyues, thā wyl
they be monkes, Me. O new parta-
keres, I wold to god they wold ta-
ke away my wyffe. Ogy. But to co-
me to our purpose, the college hathe
skardly any other :: emolumētes but
of the liberalite of our lady. For the
great offeryngs be keptd styll, but
if ther be any litle some of monaye
offerid that goith to the comens of
the company, & the mayster whome
thay call pꝑoure. Me. Be thay of a
vertuous lyffe? Ogy. Nat to be dis-
praysyd, thay be more vertuous thā
ryche of thayꝝ perely renttes. The
templeys goodly & goꝛegious, but
oure Lady dwellythe nat in it, but ꝑ
was purchasyd for the honoꝝ of her
sone. She hathe her owne temple,
that

es, that she may be of the ryght hand
ys of her sone. Me. Apon the righthād?
s, whiche way dothe her sonne loke
at than? Ogy. It is well remembryd.
fre whan he lokyth the to te West, his mo-
yll ther is apō his right hand, but whā
a- he turnyth the hym to the Este she is
a- apon the leste hand. But yet she
o- dwelly the nat in that churche, for
he it is nat yet buyldyd all vpe, and the
ut wynde runnyth the thozow euery par
he te with open wyndowes & dowres,
ut and also nat ferre of is the Occiane
pe seye father of all wyndes. Me. what
of doo yow tell me wher dothe she
e dwell thā? Ogy. In y same churche
a whiche I told you was nat all fy-
f- nyshtyd, ther is a lytle chapell seelyd
ā ouer with wodde, on ether syde a ly-
e tle doze wher y pylgrymes go tho-
ut zow, ther is lytle light, but of y tape-
p res, with a fragrant smell. Me. All
r these be mete for religyon. Ogy. Ye
t Benedemus if you loke within you

B.

wyll

wyl say that it is a seate mete for
sayntes, all thynges be so bright w
gold, syluer, and p'ecyous stones.
Me. You almost moue me to go thy-
ther also. Ogy. It shal nat repent
you of your iornay. Me. Spryngi-
the ther no holy oyle? Ogy. I trowe
you dote, that spryngyng nat but
owt of the sepulchres of sayntes, as
saynt Andrew, & saynt Katerē, ow
lady was nat beried. Me. I graūt I
sayd amysse, but tell on your tale.
Ogy. Somoche more as thay per-
sagye youre deuocyon, so moche lar-
ger reliques wyl thay shew to you.
Me. Ye and peraduenture that thay
may haue larger offerynges, as is
sayd that, many lytle offerynges
makyth a heuy boxe. Ogygy. Her
chaplen be alway at hand. Me. Be
thay of 2 Chanones? Ogy. No, thay
be nat permytted to be with her,
lest that peraduenture by occasyon
of that religyon, thay shuld be pluck-
kyd

kyd frome thair owne religiō, and
whylst thay kepe that birgyne, thay
regard very lytle thair awne bir
gynte, alonly in that inner chapell
whiche is our ladyes preuy chābre,
ther standithe a certayne Chanō at
the autre. Me. For what purpose?
Ogy. To receyue and kepe, & whiche
is offeryd. Me. dothe any man gyue
ayenst hys wyll. Ogy. No, but ma
ny men hathe suche a gentle sham
fastnes, that thay wyll gyue some
thyng to hym that standyth by,
other thay wyll offre more largely,
whiche thay wold nat doo perauē
ture if that he were absent, & stan
dithe there. Me. You tell me of man
nes affectiones, whiche I my selfe
prouyd very ofte. Ogy. Ye trewly
there be some so gyue to our blessed
lady, that whan thay aperc to put
vpe thair handes to offre, with a p
ple cōuynance, thay stayl & whiche
other men hathe gyuen. Me. Chan

lett no man be there; wyl nat oure
Lady shote her thonderbowite at
suche. Ogy. Wherfor shuld our lady
rather doo so, than God hymselfe,
whom thay be nat adrayd to pluke
owt hys robes, & breake y^e churche
walles therfore. Mene. I am in a
great doubt whether I shuld, ra-
ther maruayle apon thayre wykyd
boldnes, or Goddys great getlenes
and longe sufferynge. Ogy. Apō the
Northe parte ther is a certayne
gaate, but lest that you should make
a lye, it is nat of the churche, but of
the pale that compassithe a bowte
the churche yarde, and that hathe
a lytle wykyt, suche as be in great
mennes gaates, that who so euer
wyl entre, must fyrst put in hys leg-
ge, nat withowt some ioperdie, and
than bowe downe hys hedde. Me.
It is ioperdie to goo thorow suche
a doze, to a mannes enemye. Ogy.
So it is, the sexten dyd tell me that
ther

ther was ones a knyght whiche
sleepeinge hys enemye, than appro-
chynge, dyd ride thorow þe wykyte,
and than the wretche dispayrynge
in hym selffe, apon a soden motion,
dyd commend hymselffe to þe blessed
virgyne, whiche was than at hand.
But now commythe the myracle.
By and by that knyght was all in
the churche yarde, and hys aduer-
sary was ragynge at the dore wo-
wote. Me. And dyd he tell you so
maruplous a myracle for a trew-
the? Ogy. No dowte. Me. But I
suppoie that he could nat so lyght-
ly doo that to you so a great a phi-
losopher. Ogy. He dyd shewe to me
in that same wykytte in a plate of
coper, the ymage of the knyght fa-
stenyd with nayles and w the same
garmentes þe the Englishmen were
wontyd to weyre at that tyme, as
you may see in that olde pictures,
whiche wyl nat lye, Barbour had

but lytle luyngge at that tyme: and
dieres & websters gotte but litle
monay. Me. Why so? Ogy. For he
had a berd like a goote, and his cote
had neuer a plyte, & it was so litle,
that with strayte gyrdyngge it mayd
hys body to apere lesse than it was.
Ther was another plate, that was
in quantyte and fourme like to a
cheste. Me. Well now it, is nat to be
doubtyd apō. Ogy. Under þe wykyte
ther was a grate of yrne, that no
man cā passe theryn but a footemā,
for it is nat conuenient that any
horſe ſhuld tread after apon þe pla-
ce, whiche the knyght dyd cōſecrate
to ovy lady. Me. Nat without a
good cauſe. Ogy. Frome that parte
toward the Elre, there is a litle cha-
pell, full of maruayles and thither
I wēte, ther was I receyuyd of an-
other of our ladyes chaplenes, ther
we knelyd downe, to make our litle
prayeres. By & by, he brought forth the
the

the ioynte of a mannes fenger, the
greatyste of thre, whiche I kyllyd, &
askyd whose relyques thay were,
he dyd say that thay were saynt Pe-
tres. What thapostle sayd I. Ye sayd
he. Than I dyd better beholde the
ioynte, whiche for hys greatenes
myght well haue be a Gyatesioyn-
te, rather than a mannes. Than
sayd I, saynt Peter must nedys be a
great man of stature. But at that
word, ther was one of the gentlemē
that stode by, that could not forbere
lawghynge, for the whiche I was
berysoze. For if he had holden hys
pease, we had sene all the relyques,
yet we metely well pleasyd mayster
Sextē, with gpyynge hym. ii. or. iii.
grotes. Before that chapell there
was a litle howse, whiche he sayd
ones in wynter tyme whan þ there
was litle rowme to couer the reli-
ques, that it was sodenly bryght &
sett in that place. Under that house

B. iii.

there

there was a couple of pities, bothe
fulle of water to the brynks, and
thay say that þe springe of thos pit-
tes is dedicate to our lady, that wa-
ter is very colde, and medycynable
for the hede ake and that hartbur-
nyng. Me. If that cold water wyll
hele the paynes in the hede and sto-
make, than wyll oyle putowte fyre
from then forth. Ogy. It is a myra-
cle that I tell, good syr, or els what
maruayle shuld it be, þe cold water
shuld slake thurst. Me. This may
well be one parte of your tale. Ogy.
Thay say that the fowntayne dyd
sodenly springe owte of the erthe at
the commaundement of our lady, &
I dilygently examenyng althyn-
ges, dyd aske hym how many yeres
it was sythe that howse was so so-
denly broght thither. Many yeres
agone saythe he. Yet, sayde I, the
wallys doo nat apere so old. He dyd
nat deny it. No mo: thes woden
pyleres.

pyleres. He cowlde nat deny but
they were sette there nat longe a-
goo, and also the mater dyd playn-
ly testyfy the same. Afterward, sayd
I, this roffe whiche is all of rede
dothe apere nat to be very olde, &
he grantyd also, this greete bemes
whiche Iye ouerthwerte, and these
rafteres that hold vpe that howse
were nat sett longe agone. He affyr-
myd my saynge. Well sayd I se-
ynge that no parte of the howse is
lefte but all is new, how can yow
say that this was the house whiche
was broght hyther so longe agoo.
Me. I pray you how dyd the hows-
keper, auoyde hymselfe frome your
argumēt. Ogy. Wy & by he dyd shew
to vs the mater by the skyne of a
bayre whiche had hangyd be the
rafteres a longe season, and dyd al-
most make the symplenes of owre
wyttes that could nat perceyue so
manyste an argumēt we beyng
B b. perswadyd

perswadyd by this argument, asked
pardon of our ignorance, and callid
into our communycacyon the he-
uēly mylke of our lady. Me. O how
like to the sone is the mother, for
he hath left to vs so moche blood
here in erthe, & she so moche mylke,
that a man wyl skarply beleue a
woman to haue so moche mylke of
one chylde, in case the chylde shuld
sukke none at all. Ogy. Chay saye
thesame of the holy crosse, whiche
is the wyd in so many places bothe
openly, and pryuately, that if y^e fra-
gmenes were gatheryd upon one
heape, they wold apere to be a iuste
fraghte for a shipe, and yet Chyste
dyd bere all his crosse hymselfe. Me.
But do nat you maruayll at this?
Ogy. It may welbe a straunge thyng,
but no maruayle, seynge that the
lord whiche dothe encrease this at
hys pleasure, is almyghty. Me. It is
very gently expowndyd, but I am
afraid,

afraid, that many of thes be fay-
nyd for lukre. Ogy. I suppose þ God
wold nat suffre hymselfe to be delu-
dyd of suche a fashon. Mene. Yis,
Haue nat you sene that whā bothe
the mother, the sone, the father, and
the holy ghoſte hathe be robbyd of
thes ſacrilegyous theues, that thay
wold nat ones moue, or ſtyze nother
with bekke or crakke wherby thay
myght ſray away the theues. So
great is the gentles of God. Ogy.
So it is, but here out me tale. This
mylke is keppeyd apon the hye aultre,
and in the myddys theris Chriſte, w
his mother apon hys ryght hand,
for her honor ſake, the mylke dothe
reprefente the mother. Me. It may
be ſene than? Ogy. It is cloſyd in
cryſtalle. Me. It is moyſte thā? Ogy.
What tell you me of moyſtenes, wñā
it was mylkyd more than a thou-
ſand and fyue hundred yere ago-
ne, it is ſo congelyd, that a mā wold
ſaye

sayethat it were chalke temperyd
with the whyte of a egge. Me. Ye,
but do thay sette it forthe bare?
Ogy. No, lest so holy mylke shuld be
defowlyd with the kysynge of men.
Me. You say well. For I suppose
ther be many that kysse it, whiche
be nother clene mouthyd, nor yet be
pure virgynes. Ogy. Whan I serten
sawe vs, he dyd runne to the aultre,
& put apon hym his surplese, & his
stole about his nekke, knelyd downe
relygiously, and worshipyd it, and
streghtforthe dyd offre the mylke to
vs to kysse. And at the ende of the
aultre we knelyd downe deuoutly, &
the fyrste of all we salutyd Christe, &
than after we callyd apon our lady
with thys prayer, whiche we had
mayd redy for the same purpose. O
mother & mayde, whiche dyd gyue
lukke with thy virgynes teates the
lorde of heuen and yerthe, thy sone
Jesus Christe, we beynge purgfyed
thorowe

thorow hys precyous blode, do de-
syre that we may attayne, and co-
me to that blessed infancye of thy
colombynes meeknes, whiche is im-
maculate without malice, frowde,
or dysceyte, and with all affectyon of
harte dothe couett and stody for the
heuenly mylke of the euangelicall
doctryne, to go forth and encrease
with it into a perfaycte man, into
the mesure of the plentefulnes of
Christe, of whos cōpany thou haste
the fruytyon, togyther with the fa-
ther, & the holyghost for euermore,
so be it. Me. Merely thys is a holy
prayer. But what dyd she? Ogygy.
Thay bothe bekyd at vs, excepte
my eyes waggyd, and me thoght y
the mylke daunsyd. In the meanse-
son the sexten came to vs, withowt
any wordes, but he held out a table
suche as the Germanes vse to ga-
thertolle apon bridges. Me. By my
trothe I haue cursyd veryposte su-
che

che craugne bores, whan I dyd
ryde thorowe Germany. Ogy. We
dyd gyue hym certayne monay
whiche he offeryd to our lady. Tha
I aryd by a certayne yonge man, þ
was well learnyd, whiche dyd ex-
pounde and tell vs the saynge of þ
Sexte, hys name (as fere as I re-
membre) was Robert aldezisse, by
what tokenes or argumētes he dyd
know that it was the mylke of owr
lady. And that I very sayne, & for
a good purpose desyred to knowe, þ
I myght stope the mowthes of cer-
tayne newfangled felowes, that be
wotyd to haue suche holy relyques
in derysyon and mokage. Fyrt of
all the Sexten w a froward coun-
tenāce wold nat tell, but I desyred
the yong man to moue hym more
instantly, but somewhat more gently
he so courtely behauyd hymselfe, &
and he had prayd owr la dy herselfe
astar

after þe fashion, the wold nat haue
be dyspleyd therwith. And thā this
mystycall chapeyn, as and if he
had be inspyryd with þe holy ghoſte,
caſtynge at vs a frowninge loke, as
if he wold haue ſhotz at vs þe hor-
ryble thonderbolte of the greate
curſe, what nede you (ſaythe he) to
moue ſuche queſtyones, whan yow
ſee byfore your eyes ſo autentycall
þe old a table. And we were afrayd
leſt that he wold haue caſt vs out of
the church for heretykes, but that
oure monay dyd tempze hys grea-
te furze. Mene. What dyd you in
the meaneſeaſon? Ogygyus. What
ſuppoſe you? we were amaſyd as
and if a man had ſtryke vs with a
clube, or we had be ſlayne with a
thonderclape, and we very lowly
axid pardon of oure foliſhe bolde-
nes, and gote vs frome thens. For
ſo muſt we entreate holy thynges.
Frome

frome thens we went in to y^e howe
le where owre lady dwellithe, and
whan we came there, we sawe an-
other Sexten whiche was but a
noues, he lokyd samplary as and if
he had knowe vs, and whā we came
a litle further in, we sawe another,
y^e lokyd moch after suche a fashion,
at the last came the thyrd. Me. Per-
auenture thay desyryd to descrybe
you. Ogy. But I suspecte another
mater. Mene. What was it? Ogy gy.
There was a certayne theffe y^e had
stole almost all owre ladyes frontlet,
and I supposyd y^e they had me in su-
spycyon therof. And therfore whan
I was within the chapell I mayd
my prayers to our lady after thys
fashio. Oh cheffe of all women Ma-
ry the mayd, most happy mother,
moste pure virgyne, we vnclene, and
synners, doo vspyte the pure & holy,
and after our abylytpe we haue of-
feryd vnto the, we pray thy that thy
sone

some may grante this to vs, that we
may folow thy holy lyffe, and that
we may deserue thow the grace
of the holy ghoſte, ſpirytualy to cō-
ceyue the lord Jeſus Chriſt, & after
that conceptyon neuer to be ſepa-
rat frome hym, Amen. This done
I kyſſyd the aultre, and layd downe
certayne grotes for myne offerpyge
and went my waye. Me. What dyde
our lady now, dyd nat ſhe make one
ſygne, that you myght know that
ſhe had hard youre prayeres. Ogy.
The lyght (as I told you before)
was but litle, and ſhe ſtoode at the
ryght ende of the aultre in the der-
ke corner, at the laſt the communi-
catyō of the fyrſt Serten had ſo di-
ſcoregyd me, that I durſt nat ones
loke vpe with myne eyes. Me. This
pylgremage came but to ſmale ef-
fecte. Ogy. Yes, it had a very good &
mercy enoe. Me. You haue cauyd me
to take harte of graſſe, for (as Ho-
me

mere saythe) my harte was almost
in my houle. Ogy. When dynar was
done, we returnyd to þe temple. Me.
Durste you goo & be suspecte of fe-
lonye? Ogy. Peraventure so, but I
had nat my selfe in suspicio, a gylt-
les mynde puttythe away feare. I
was very desyrous to see that table
whiche the holy Serten dyd open
to vs. At the last we fownde it, but
it was hāgyd so hye that very fewe
could rede it. My eyes be of that fa-
shion, that I can nother be callyd
* Linceus, nother purre blynd.
And therefore I instantly desyryd
Alldryge to rede it, whose redynge
I folowyd with myne owne eyes,
because I wold skarfly truste hym
in suche a mater. Me. Well, now all
doubtes be discussyd. Ogy. I was a-
shamyd that I doubtyd so moche, &
mater was so playne setforthe be-
fore oure eyes, bothe the name, the
place, the thynge it selfe as it was
done,

* Lin
ceus ys
abeaste
so quike
eyed þ
it wyl
see tho-
row a-
ny wall

done, to be bzeffe, there was nothyng
geleste owte. There was a mane
whos name was Wyllyam whiche
was borne in Parise, a man very
deuoute in many thyngs, but pyn-
cypally excedynge relygyous in
searchynge forthe relyques of all
sayntes thoroowout all the worlde.
He after that he had vyltyd many
places, contrayes, and regyones, at
thelaste came to Cōstantynenople.
For Wylhelmes brother was there
byshope, whiche dyd make hym pry-
uy to a certayne mayde, whiche had
professed chastyte, that hadde parte
of oure ladyes mylke, whiche were
an excedynge precyous relyque, if
that other with praper, or monaye,
or by any crafte it myghte be gotte.
For all the relyques that he hadde
gotte before were but tryfles to so
holymylke. Wyllyam wold nat rest
there tyll that he had gotte halfe of
that holy mylke, but whan he had

It, he thoghte that he was richer
than Croeseus. Me. nōhy nat, but
was it nat withowt any goodhope?
Ogy. He went thā streght home, but
in hys iornay he fell seke. Me. Jesu
there is nothyng in thys worlde
is other permanent, or alwayes in
good state. Ogy. But whan he sawe
a percepyd that he was in greate
soperdye of his lyffe, he callyd to him
a frenchman, whiche was a very
trusty companion to hym in hys
iornay. And commaundyd all to a-
uoyd the place, and make sylence, &
pyuily dyd betake to hym thys
mylke, apen this condycyō, that if it
chāsyd to come home safte & sounde
he shuld offre that precyous tre-
sure to our ladyes aultre in Paryle,
whiche standythe in the myddys of
the ryuere Sequana, whiche dothe
apere to separat hymselfe to honoꝝ
and obaye our blessyd lady. But to
make short tale. Wylyam is deade, &
buried,

buried, the Frenchman mayd hym
redy to departe apon hys iornay, &
lodely fell seke also. And he in great
dyspayre of amendynge, dyd com-
myth y mylke to an Englishmā, but
nat withowt great instance, and
moche prayer he dyd that whiche
he was mouyd to doo. Than dyed
he. And y other dyd take the mylke,
and put it apon an aultre of y same
place the Chanones beyng present,
whiche werz yt as we call Re-
gulares. Thay be yet in the abbaye
of saynt Benofesse. But y Englishmā
obtaynyd the halfe of that mylke, &
caryed it to Wallynghā in England,
the holy ghost put suche in hys myn-
de. Me. By my trothe this is a godly
tale. Ogy. But lest there shuld be
any doute of this mater, y Bysh-
pes whiche dyd grante pardon to it
thayre names be wyten there, as
thay came to bysyte it, nat withowt
thayre offerynges, and thay haue

gyuen to it rentyslyon, as moche as
thay had to gyue by thayre autho-
rite. Me. How moche is that? Ogy.
fowrty dayes. Me. Yee is there
dayes in hell. Ogy. Trewly ther is
tyme. Ye but whan thay haue grā-
tyd all thayre stynte, thay haue no
more to grante. Ogy. That is nat so
for whan one parte is gone another
dothe encrease, and it chansthe dy-
uersly eyn as the tonne of Canai-
dus. For that althoghe it be incon-
tynently fyllyd, yet it is alway em-
ptye: and if thou be takynge owt of
it, yet there is neuer the lesse in the
barell. Me. If thay grāte to an hun-
derithe thousand mē fowrty dayes
of pardone, shuld every man haue
elytic? Ogy. No doubte of that. Me.
And if any haue forty byfore dynar,
may he are other forty at after sou-
per, is there any thyng left than to
gyue him? Ogy. Ye, & if thou aske it
tentymes in one howre. Me. I wold
to

to God that I had suche a pardon
bagge, I wold aske but .iii. grotes,
and if thay wold flowe so faste. Ogy.
Ye but you desyre to be to ryche, if þ
you myght for wythyngge, but I wyl
turne to my tale, but there was so-
me good holy man whiche dyd gyue
this argumente of holynes to that
mylke, and sayd that our Ladyes
mylke whiche is in many other pla-
ces, is precyous & to be worshippd,
but thys is moche more precyous, &
to be honoryd, bycause the other
was shauen of stones, but this is the
same that came out of the virgynes
brest. Me. How kno you that? Ogy.
The mayd of Costantynople, which
dyd gyue it, dyd saye so. Me. Pera-
uenture saynt Barnard dyd gyue it
to her. Ogy. So I suppose. For whā
he was an old man, yet he was so
happy þ he suckyd of þ same mylke,
that Iesus hymselfe suckyd apon.
Me. But I maruaile why he was

rather callyd a hony sukker than a
mylke sukker. But how is it callyd
oure ladyes mylke that came neuer
owt of her breste? Ogy. Yes it came
owt at her breste, but perauenture
it light apon the stone þ he whiche
sukkyd knelyd apon, and ther was
receyuyd, and so is encreasyd, & by
þ wyll of god is so multiplyed. Me.
It is wel sayd. Ogy. When we had
sene all thys, whyle that we were
walkynge vpe & downe, if that any
thyng of valure were offeryd, so þ
any body were present to see thaym
þ Sertens mayd great haste for fe-
are of crafty couaŷe, lokynge apō
thaym as thay wold eate thaym.
Thay poynte at hym with there
fpynger, thay runne, thay goo, thay
come, thay brikke one to an other,
as tho thay wold speake to thaym
that stand by if thay durste haue be-
bold. Mene. Are you afraid of no-
tynginge there? Ogy. Yis I dyd: lokz
aŷon

apō hym, lawghynge as who shold
saye I wold moue hym to speake to
me, at laste he came to me, and arid
me what was my name, I told him.
He arid me if yt were nat I that
lyd hange vpe there a table of my
bowe writen in Hebrew, with iii. li.
yere before. I confessed that it was
p same. Me. Ca you wyte hebrew?
Ogy gy. No but all that thay canat
vnderstonde, thay suppose to be He-
brew. And than (I suppose he was
send for) came the posterior pryor.
Me. What name of worshippe is he
haue thay nat an abbate? Ogy. No
Me. Why is? Ogy. For thay cannat
speake Hebrew. Me. Haue thay nat
a Bishoppe? Ogy. No. Me. What is the
cause? Ogy. For oure lady is nat as
yet so ryche, that she is able to bye a
croffe, & a mytre, whiche be so deare,
Me. Yet at least haue thay nat a pre-
sidente? Ogy. No verily. What let-
tythe thaym? Ogy. That is a name

of dignyte and nat of relygyō. And
also for that cause suche abbayes
of Chanones, doo nat receyue the
name of an abbate, thay doo call
thayn maysters. Me. Ye, but I ne-
uer hard tell of prior posterior be-
fore. Ogy. Dyd you neuer learne
your grāmere before. Me. Yis I
know prior posterior amōgst the fy-
gures. Ogy. That same is it. It is
he that is nerte to the prioure, for
there priour is posterior. Me. You
speake apon the supprioure. Ogy.
That same dyd entertayne me ve-
ry gently, he told me what greate
labure had be abowt þe readyng of
thos verses, & how many dyd rub-
be thayr spectacles abowt thayn.
As oft as any old auncient doctor
other of deuynte or of the lame, re-
soryd taryder, by and by he was
brought to that table, some sayd þe
thay were lettres of Arabia, some
sayd thay were faynyd lettres. well
at

at the last came one that redde the
tytle, it was wyten in laten with
greate Romayne lettres, & Greke
was wyten with capytale lettres
of Greke, whiche at the fyrst syght
do apere to be capytale late lettres,
at thair desyer I dyd expownde &
berles in laten, trāslatynge thayn
word for word. But whā thay wold
haue gyyrn me for my labour, I re
fusyd it, seynge that ther was no
thyng so hard that I wold not doo
for our blessed lades sake, yē thogh
she wold commaūd me to bere this
table to Hierusalē. Me. What nede
you to be her caryoure, seynge that
she hathe so many angelles bothe
at her hedde and at her fette. Ogy.
Than he pullid owt of hys purse a
pece of wodde, that was cutt owt
of the blokke that our ladye lenyd
apon. I perceyuyd by and by tho
row the smell of it, that it was a ho
ly thyng. Than whan I sawe so
greate

greate a relyque, putt of my cappe,
and feldowne flatte, & very deuout-
ly kysyd it. iij. or. iiii tymes, poppyd
it in my purse. Me. I pray you may
a man see it? Ogy. I gyue you good
leue. But if you be nat fastynge,
or if you accompanied with yowre
wyfeth: nyght before, I conceyle
you nat to loke apon it. Me. O bles-
sed arte thou that euer thou gotte
this relyque. Ogy. I may tell you
in counsell, I wold nat gyue thys
litle pece for all y gold that Tagus
hathe, I wyl sett it in gold, but so y
it shall apere thorow a crystall sto-
ne. And than the Supproure whā
he sawe that I dyd take the relyque
so honorably, he thoght it shuld nat
be lost, in case he shuld shew me
greate mysteries, he dyd aske me
whether I hadde euer sene our la-
dyes secretes, but at that word I
was astonyed, yet I durst nat be so
so bold as to demande what thos
secretes

secretes were. For in so holy thynges, to speake a myste is no small danger. I sayd that I dyd neuer se thaym, but I sayd that I wold be very glade to see thaym. But now I was brough in, and as I had be inspired with the holy ghost, than thay lyghted a couple of taperes, & setforthe a litle ymage, nat couryously wrought, nor yet very gorgeous, but of a meruelous vtue. Me. That litle body hath the smale powre to worke myrakles. I saw saynt Christopher at Parise, nat a cartelode, but as moche as a greate hylle, yet he neuer dyd myrakles as farre as euer I herd telle. Ogy. At our ladyes fette there is a ptecyous stone, whos name as it is nother in Greke nor Laten. The frenchemā gaue it the name of a tode, bycause it is so like, that no man (althoghe he be conynge) can set it forthe more lyuely. But so moche greater is
the

the myracle, that the stone is litle,
the fourme of the tode dothe nat a-
pere, but it shynthe as it were en-
closyd within that precyous stone.
Me. Perauenture they ymagyne
symplytude of a tode to be there,
eupn as we suppose whan we cutte
y fearne stalke there to be an egle,
and eupn as chydren (whiche they
see nat indede) in y clowdes, thynke
they see dragonnes spyttynge fyre, &
hylles flammynge with fyre, & ar-
myd mē encownterynge. Ogy. No,
I wold you shuld know it, there is
no luyng tode that more eupdēt-
ly dothe expresse hymselfe than it
dyd there playnly apere. Me. He-
therto I haue sufferd thy lyes, but
now get the another that wyll be-
leue the, thy tale of a tode. Ogy. No
maruayle Denedenius thogh you
be so disposyd, for all the world can-
not make me to beleue yt, not & all
doctoures of dyuynyte wold swere
it

it were trewe. But that I sawe it
with myne eyes, ye with thes same
eyes, dyd I proue it. But in þ̄ mean-
selson me thynke you regard natu-
rall phylosophye but litle. Me. why
so, because I wyll nat beleue þ̄ asses
flye? Ogy. An do you nat se, how na-
ture the worker of all thynges, do-
the so excell in expresseynge þ̄ fourme
bewty, & coloure of thapm maruy-
lously in other thynges, but pryn-
cypaly in precyous stones? mozeo-
uer she hathe gyuen to þ̄ same sto-
nes wonderouse vertu and strekthe
that is almost incredyble, but that
experience dothe otherwyse testy-
fy. Tell me, do you beleue that a
Adamant stone wold drawe vn-
to him stele wout any towchynge
therof; and also to be sepate frome
him ayen of hys owne accorde, ex-
cepte that yow had sene it with
yowe eyes. Me. No verely, nat and
it. x. Arystoteles wold perswade me
to

to the cōtrarye. Ogy. Therefore be-
cause you shuld nat say thys were
a lye, in case you here any thyng,
whiche you haue not sene prouyd.
In a stone callyd Ceraunia we see
þe fashion of lightnyng, in the stone
Pyrope wyldfyr, Chelazia dothe
expresse bothe the coldnes and the
fourme of hayle, and thoghe thou
cast in to the hote fyre, an Emode,
wyl expresse the clere water of the
seye. Carcinas dothe counterfay-
te þe shipe of a crabfish. Echites of
the serpente vyper. But to what
purpose shuld I entreat, or inuety-
gate the nature of suche thynges
whiche be innumerable, whā there
is no parte of nature nor in the ele-
mentes, nother in any lyuynge cre-
ature, other in planetes, or herbes þe
nature euy n as it wzre all of plea-
sure, hath not expressed in precy-
ous stones. Doo yow maruayle thā
þe in thys stone at owre ladies fote,
is

is the founne and fashon of a tode?
Me. I maruayle that nature shuld
haue so moche lesure, so to coun=
terfayt the nature of althynges.
Ogy. It was but to exercyse, or oc=
cuppe the curyosytye of mannes
wytte, and so at the lest wyse to ke=
pe vs frome ydlenes, and yet as
thoghe we had nothyng to passe
tyme with all, we be in a maner
made apon soles, apon dyette, and
crafty togelers. Me. You saye very
truche. Ogy. There be many men
of no smale grauytye, that wyll say
thys kynd of stones, if that you put
it in bynagre, it wyll swyme, thoge
you wold thurst it downe with vio=
lence. Me. wherfore do thay sette a
tode byfore our lady? Ogy. Bycause
she hath overcome, trode vnderfo=
te, abolyshyd all maner of vncle=
nes, poyso, pryde, couptousnes, and
all wordly affectyones that raygne
in man. Me. Woe be to vs, that ha=
ue so many todes in owre hartes.

D.

Ogy.

Ogygy + we shalbe purgyd frome
thayn all, if we delygetly worshipe
oure lady + Me. How wold she be
worshippd. Ogy. The most accepta-
ble honor, that thou canste doo to
her is to folowe her lyuynge. Me.
You haue told all at ones. But this
is hard to byynge to pass. + Ogy. You
saye truthe, but it is an excellen-
thynge. Me. But go to, and tell on
as you begane + Ogy. After thys to
come to oure purpose, the Suppri-
oure shewyd to me ymages of gold
and syluer, and sayd, thes be pure
gold, and thes be syluer and gyltyd,
he told the pryce of euery one of
thayn, and the patrone. When I
wonderyd, reioysynge of so marue-
louse ryches, as was abowt our la-
dy, than saythe the Sertē bycause
I perceyue, that you be so vertu-
ously affecte, I suppose it greate
wronge, to hyde any thynge frome
you, but now you shall see the pry-
uetyes

uytyes of our lady, and than he pul-
lyd owt of the aultre a whole world
of maruayles, if I shuld tell you of
all, a whole daye wold nat suffice, &
so thys pylgremage chansyd to me
most happy. I was fyllyd eyn full
withe goodly syghts, and I bynge
also with me this wonderous rely-
que, whiche was a tokē gyuen to me
frōe our lady. Me. Haue you nat it
prouyd, what balewre your woden
relyque is on. Ogy. Yis, y I haue, in
a certayne Inne within thys thre
dayes, ther I fownde a certayne
man y was bestraght of hys wytte,
whiche shuld haue be bownde, but
thys woden relyque was put vnder
hys nekke pryuyly, wherapon he
gad a sadde and sownd sleape, but
in the mornynge he was hole and
sownde as euer he was befoze. Me.
It was nat the phrenysy, but the
dronkē dropsey, sleape ys wontyd to
be a good medicyne for y dyscase.

D ii.

Ogy.

• Elle-
borum
wylle re-
store a
man to
hys sen-
ses that
hathe
lost the.

Ogy. Whā you be dysposyd to skoffe
Menedemus, yt ys best þ you gette
a nother maner of gestyrge stokke
than thys, for I tell you it is nother
good nor holssome, to bowde so w
sayntes. For thys same mā dyd say,
that a woman dyd apere to hym,
in hys sleape, after a maruelouse
fashion, whiche shold gyue hym a
cuppe to drynke apon. Mene. I sup-
pose it was • Elleborū. Ogy. That
is vncertayne, but I kno well þ mā
was well broght into hys mynde
ayen. Me. Dyd you other come or
goo by Sante Thomas of Cantor-
bury that good archebishope. Ogy.
What els/there ys no pylgremage
more holy. Me. I wold sayne here
of yt, and I shold nat trouble you.
Ogy. I pray you here, & take good
heed. Kente ys callyd that parte of
England, þ buttethe apon Fraūce
and Flanders, the chesse cytze there
of ys Cantorburze, in yt there be ii.
Abbayes.

Abbayes, bothe of thaym be of Sa-
ynte Benedyct's ordre, but þe which
ys callyd Saynte Augustyn's dothe
apere to be the oldre, that whiche
ys callyd now Saynte Thomas
dothe apere to haue be the Arche-
byshope of Cantorburys see, where
as he was wontyd to lye wth a sorte
of monkes electe for hym selfe, as
Byshopes now adayes be wontyd
to haue thair howses nye vnto the
churche, but aparte frome other ca-
non's howses. In tymes past bothe
Byshopes & Chanones were won-
tyde to be monkes, as may be pla-
ynly prouyd by many argumentes.
The churche which ys dedycate to
Saynte Thomas, dothe streche
vpe apon heght so gorgeously, that
it wyll moue pylgrymes to deuoci-
on a ferre of, and also withe hys
bryghtnes and shynynge he dothe
lyght hys neybures, & the old place
whiche was wontyd to be most ho-

ly, now in respecte of it, is but a dar-
ke hole and a lytle cotage. There be
a couple of great hye toures, which
doo seme to salute strangeres afer-
re of, and thay dow fyll all the con-
tray abowt bothe farre and nere, w
the sownde of great belles, in the
fronte of the temple, whiche is apō
the southe syde, there stand grauen
in a stone thre armpd men, whiche
with thayr cruell handes dyd sleve
the most holy saynte Thomas, and
there is wyten thayr surnames
Tracy, Breton, and Beryston. Me.
I pray you wharfore doo thay suf-
fer thos wykyd knyghtes be so had
in honoure. Ogy. Eyn suche honoz
is gyuen to thaym as was gyue to
Judas, Pylate, and Caiphas, & to
the compay of the wykyd sowdye-
res, as you may se payntyd in the
tables that be sett byfore aultres.
Thayr surnames be putto lest any
man hereafter shuld blurpe any
cause

cause of thayr prayse. Thay be
payntyd byfore mennes eyes, by-
cause that no cowntyer after thys
shuld laye violēt handes other apō
Byshopes, or the churche goodes.
For thes thre of this garde strayght
apon that wykyd acte, wente starke
madde, nor thay had neuer had
thayr mynde apen, but that thay
prayd to blessyd saynt Thomas. Me
O blessyd pacyence of suche marty-
res. Ogy. At our entrein, lord what
a princely place dyd apere vnto vs,
where as euery mā that wyll may
goo in. Me. Is there no maruayle
to be sene. Ogy. Nothyng but the
greate wydnes of the place, and a
sorte of bokes, þ̄ be bownde to pyle-
res wherein is the gospels of Nico-
demus, and I cannat tell whos se-
pulkre, Me. What than. Ogy. Thay
do so dplygētly watche lest any mā
shulde entrein to the quere of yron,
that thay wyll skarly suffre a man

D iiii.

to

to loke apon it, whiche is betwixte
the greate churche & the hye quere
(as thay calle it) a man that wyl go
thither must clyme by many stay-
res byfore, vnder the whiche there
is a certayne wyght with a barre
openyng the doore apon the northe
syde. There standyng forth a cer-
taine aultre whiche is dedycate to
our lady, it is but a lytle one, and I
suppose set there for no other pur-
pose, but to be a olde monumēt or
sygne, that in thos dayes there was
no greate superfluyte. There thay
saye that thys blessed martyr sayd
his last good nyght to our lady, whā
he shuld departe hence. In þe aultre
is the poynte of the sword that sty-
ryd about the braynes of thys bles-
syd martyr. And there lye his bray-
nes shed apon the yerthe, wherby
you may well knowe þe he was nere
deade. But the holly ruste of thys
grat I deuoutly kysyd for loue of þe
blessyd

bleſſyd martyr. From thens we wēt
vndre the crowdes, whiche is nat
withowt hys chaplagnes, & there
we ſawe the brayne panne of that
holy martyr whiche was thruſte
quyte thorow, all the other was co-
ueryd with ſyluer, the ouerparte of
the brayne panne was bare to be
kyllyd, and there with all is ſet forth
the a certayn leden table hauynge
grauyd in hym a tyle of ſaynte
Thomas of Acreſe. There hange
also the herte of heyre, & hys gyr-
dle with hys heren breches where
with that noble champpō chaſtneyd
hys body, thay be horryble to loke
apon, and greatly reprove oure de-
lycate gorgeouſnes. Me. Ye perauē-
ture ſo thay do the mōkes ſloteful-
nes. Ogy. As for that mater I cā-
nat affyrme nor yet denye, nor yet
it is no poynte of my charge. Me.
Ye ſaye truthe. Ogy. From thens
we returuyd into the quere, & apon

D b.

the

þ northes syde be þ relyques thew yd,
a wonderouse thyng to se, what a
sort of bones be brought forth, skul-
les, iawes, thetthe, handes, fyngrs,
hole armes, whā we had worshipyd
thayn all, we kyssyd thayn, that I
thoght we shuld neuer haue mayd
an ende, but that my pylgremage
felow whiche was an vnmete com-
panyon for suche a busynes, prayd
thayn to make an end of sethyng
forth the thayne relyques. Me. What
felow was that? Ogy. He was an
Englysh mā callyd Gratiane colte
a man bothe vertuouse and well
learnyd, but he had lesse affectyon
toward pylgremages than I wold
that he shuld haue. Me. One of my-
clyffes scoleres I warrante you.
Ogy. I thynke nat, althoghe he
hauderedde hys boke, how he ca-
me by thayn I cannat tell. Me. He
dyspleyd mayster Sertē greuofly.
Ogy. Thā was there brought forth
an

an arme whiche had yet the redde
fleshe apon it, he abhorryd to kysse
it, a man myght se by hys counte-
nance that he was nothyng well
pleasyd, & than by and by mayster
Sexten put vp hys relyques. But
than welokyd apō the table whiche
was apō the aultre, and all hys gor-
geousnes, astrewarde thos thyngs
that were hydde vnder the aultre.
ther was nothyng but riches exce-
dyng, a man wold accompte both
Midas and Cresus beggers in re-
specte of thos riches that ther was
sett abrode. Me. Was ther no more
kysynge thē? Ogy. No, but an other
affection and desyre came apō me.
Me. What was that? Ogy. I syghed
p I had no suche relyques at home.
Me. Oh a wycked desyre & an euyl
thought Ogy. I graunt, and there-
fore I axyd, forgyfnes of saynt Tho-
mas before I remouyd one fote, to
departe out of the churche. After
thes

thes thus we were brought in to þ
ruestry, o good lorde what a goodly
syght was ther of bestmētes of vel-
uet & clothe of golde, what a some
of candlestykes of gold? We sawe
ther saynt Thomas croffe staffe,
ther was seē also a rede overlaid
with syluer, it was but of a smalle
wyght, vnwrought, nor no longer
then wold reach vnto a mans myd-
gle. Me. Was ther no croffe? Ogy. I
sawe none at all, ther was shewed
vs a robe of sylke treuly, but sowed
with coarse threde, garnyschyd w
nother gold nor stone. Ther was
also a naphyn full of swette bloody,
wher with saynt Thomas wppyd
bothe hys nose and hys face, these
thynges as monumētes of auncy-
ent sobernes we kyssed gladely. Me.
We not these thynges showed to e-
uery body? Ogy. No for sothe good
spr. Me. How happened it that you
were in so good credens, that no se-
cret

cret thynges were hyd frome you:
Ogy. I was well acquyntede with
the reuerende father Wylyame
warham the archbyshope. He wro-
te .ii. or .iij. wordes in my fauour.
Me. I here of many that he is a mā
of syngler humanite. Ogy. But ra-
ther thou woldest call hym huma-
nite it selfe if thou dydest well know
hym. For ther is in hym soche ler-
nyng, so vertuouse lyffe, soche pu-
renes of maneres, that a mā cowld
wythe no gyfte of a pfaite Byshope
in him, that he hathe nat. Frome
thens afterward we were ladde to
greater thynges. For behyndethe
hyghe aultre, we ascēdyd as it we-
re in to a nother new churche, ther
was shewed vs in a chapell the face
of the blessed man ouergylted and
with many precyous stones goodly
garnyshe. A soden chaunse here
had almost marred the matter and
put vs out of conceyte. Me. I tary
to

to knowe what euyl chaunce yow
wyl speke of. Ogy. Here my compa-
nyō Gratiā gote hym lytle fauoure,
for he, after we had mad an ende of
praynge, inqyred of hym that sate
by the hede, herke, he seyde, good fa-
ther, is it true that I here, y saynt
Thomas whyl he it lyued was mer-
cyfull toward y poer people? That
is very true saythe he, and he begā
to tell greatly of his liberalyte and
compayson that he shewede to the
poer and neddy. Then sayd Gratiā:
I thynke that affection and good
mynd in him not to be chauntyde,
but y it is now moche better. Vnto
this graunted y keper of the hede,
agayn sayd he, then in as moche as
thys holy man was so gratyouse
vnto y poer, whan he was yet poer,
& he hym selfe had nede of monay
for y necessarys of hys body, thynke
ye nat that he wold be contēt, now
that he is so ryche, and also nedethe
nothyng;

nothyng, that if a poer womā ha-
 uynge at home chylderne lakynge
 mete and drynke, or els daughters
 beyng in danger to lose ther virgi-
 nite, for defaute of ther substaunce
 to mary them with, or hauynge her
 husbände sore syke, and destitute
 of all helpe, in case she askyd lycens,
 & pryuyly stole away a small porcy-
 on of so greate riches, to sukke her
 howshold, as and if she shold haue it
 of one that wold other leane, or gy-
 ue it to herre? And whan he wold
 nat answer that hepyd the golden
 hedde, Gacyane, as he is somwhat
 hasty, I, saythe he, dōo suppose
 playnly, that this holy man wold be
 gladd, yf he, now beyng deade, * A
 myght sustayne the necessitye of po- * moſter
 re people. But there mayster par- * he hathe
 ſone begone to frowne, & byte hys * snakes
 lyppe, with hys holowe eyes lyke to * for hea-
 * Gorgone he monſtre to luke apō res a-
 bs. I dōo not dowbte he wold haue * pon her
 hedde.
 caſte

cast vs out of the temple, and spytte
apō vs, but that he dyd knowe that
we were comendyd of the archeby-
shope. But I dyd somwhat mytty-
gate the manes ire, with my fayre
wordes, saynge that Gratiane dyd
nat speake as he thoghte, but that
he gestyd as he was wontyd to
doo, and stoppyd hys mouthe with
a fewe pens. Mene. Treuly I do
greatly alow your goodly fashion,
but oftentymes earnestly I cōsyder,
by what meaynes they may be acō-
pted without faute & blame, that
bestow so moche substance in buyl-
dyng churchys, in garnyschynge,
and enrychynge them without all
mesure. I thynke as touchyng the
holy vestmentes, & the syluer plate
of the temple ther ought to be gy-
uyn, to the solempne seruys, hys
dygnyte and comlynys, I wyll also
that the buyldyng of the churche
shall haue hys maiesty decent and
cōuenient.

conuenient. But to what purpose
seruyth so many holy water pottes,
so many cādlestyckes, so many yma-
ges of gold. what nede there so ma-
ny payre of organes (as thay call
them) so costely & chargeable: For
one payre can not serue vs: what
profyteth þe musicall crynge out
in the temples þe is so derely bought
and payed for, whan in the meane-
season our brothers and systers the
lyuely temples of Christe lyunge by
the walles/dye for hungre & colde.
Ogy. Ther is no vertuose or wyse
man, that wold nat desyre a meane
to be hadde in ches thynges. But
in as moche as thys euyl is growen
and spronge bp of superstition be-
yond mesure, yet may it better be
sufferde, specially when we consy-
der on the other syde the euyl con-
science and behauyor of them that
robb the churchys of what so ever
iuellys ther may be founde, ches ry-
ches

ches were gyuen in a maner great
men, & of pryncys, the whiche they
wold haue bestowede vpon a worse
vse, that is to say other at the dyce
or in the warres. And if a man take
any thyng from thense. Fyrst of all
it is taken sacrilege, then they hold
ther handes that were accustomed
to gyfe, besyde that mozouer they
be allured & mouyde to robbynge &
bapnyng. Therfore thes mene be
rather the keepers of thys treasures
thē lordes. And to speake a worde
for all, me thynket it is a better
syght to beholde a temple ryche
adourned, as ther be some with ba-
re wolles, fylthy and euyl fauorde,
more mete for stables to put horses
then churches for Chrysten people.
Me. Yet we rede that Byshopes in
tymes paste were praysede and cō-
mended bycause they solde the ho-
ly vesselles of theyr churches, and w
that money helped and releued the
nedy

nedý and poure people. Ogy. Thay
be praysede also now in our tyme,
but thay be praysed onely, to folow
ther doynges (I suppose) thay may
not, nor be any thyng dysposede.
Me. I interrupte and lett yowr cō-
municatyon. I loke now for the cō-
clusyon of þ tale. Ogy. Gylte audy-
ence, I wyll make an ende shortly.
In the meane seson comyth forth
he that is the chesse of them all. Me.
who is he: the abbot of the place?
Ogy. He werythe a mytre, he may
spend so moche as an abbot, he wa-
ted nothyng but þ name, and he is
called prior for this cause tharche-
byshope is takē in the abbotes sted.
For in old tyme who so euer was
archbyshope of þ dyocese, the same
was alsq a monke. Me. In good
faythe I wold be content to be na-
myde a Camelle, if I myght spende
perely the rentes and reuenues of
an abbot. Ogy. He semede he was

man bothe bertuous and wyse, and
not vnlearnede Buns diuinite. He
opened the thyrne to vs in whiche y
holle body of the holy mā, thay say,
dothe rest and remayne. Me. Dydtte
thou see hys bones. Ogy. That is
not conuenient, nor we cowld not
come to it, except we sett by laders,
but a thyrne of wod coueredde a thyr
ne of gold, when that is drawne by
with cordes, thā apperith treasure
and riches inestimable. Me. What
do I here: the vilest part and worst
was goide, all thynges dyd thyrne,
flourishe, and as it were with lycht-
nynges appered with precyouse sto-
nes and those many and of great
multitude: some were greater than
a gowse egge. Dyuerse of þ monk
stode ther aboute with greate re-
uerence, the couer takyn a way, all
we kneled downe and worshyped.
The pryor is a whyte rodde howed
by euery stone, addyngge therto the
frenche

frenche name, the value, & the au-
tor of the gyfte, for the chesse stonys
were sent thither by great prynces
.Me. He ought to be a man of an
excedyng witt & memory. Ogy. You
gesse well, how be it exercyse & vse
helpeth moche, for euen the same he
dothe often tymes. He brought vs
a gayne in to the crowdes. Our la-
dy hath ther an habitacyon, but
somwhat darke, closed rownde a-
bout with double yren gratz. Me.
What feared she? Ogy. Nothinge I
trow, except theues. For I saw ne-
uer any thing more laden with ri-
ches synce I was borne of my mo-
ther. Me. You shew vnto me blinde
ryches. Ogy. When they brought vs
candellz we saw a sight passyng e
ryches of any kynge. Me. Dothe it
excede our lady of wallyngā? Ogy.
To loke vpon this, is richer, the secret
tresure she knoweth her ielfe, but
this is not so wide, but to great
men,

men, or to speyall frendes . At the
last we were brought agayne in to
the reueltry, there was taken out a
cofer couered with blacke lether, it
was sett downe apon the table, it
was sett open, by and by euery body
kneled downe and worshippyd . Me.
What was in it: Ogy . Certayne tor-
ne ragges of linnen clothe , many
haupnge yet remaynyng in them
the token of the fylthe of the holy
mannes nose : With thes (as they
say) saynt Thomas dyd wype a way
the swett of hys face or hys neke , y
spithe of hys nose, or other lyke fyl-
thynges with whiche mannes body
dothe abownde . Then my compa-
nyon Gratian, yet ones agayn, got
hym but smalle fauour . Vnto hym
an Englyshe man and of famlyare
acquayntenance and besyde that,
a man of no smalle authozite , the
Prior gall gentlylly one of the lynnē
ragges , thynkyng to haue gyuen
a

a gyfte very acceptable & pleasaunt,
But Gratian there with lyttle plea
se and content, not with out an
euydent syng of dyspleasure, toke
one of them betwene hys syngers,
and dysdaynyngly layd it down a-
gayne, made a mocke and a mow
at it, after the maner of puppettes,
for thys was hys maner, if any
thyng lykede hym not, & he thought
worthy to be despyse. wher at I
was bothe ashamed and wonde-
rouly afrayed. Notwithstondynge
the Prior as he is a man not at all
dull wytted, dyd dyssemble the ma-
ter, & after he had caused vs drinke
a cuppe of wyne, gentylly he let vs
departe. when we came agayne to
London. Me. what shuld ye do at
London: seynge ye were not farre
from the see coast, to seale in to yowr
cuntre? Ogy. It is true. But that
see coast I refused and gladely dyd
fle from it, as from a place that is

noted and more euyl spoken of it,
for robbynge, stelynge, and vntreue
dealyng, then is of dangerouse i-
perdy in the see, be that hyll Malea
wher many shippes be drowned &
butterly destroyed for euer. I wyl
tell the what I dyd se the last pass-
age, at my commynge ouer. We were
many carped in a bote frome Calys
shore to go to the shyppe. Amongest
vs all was a pour yōge mā of Fraū-
ce, and barely appayrelled. Of hym
he demaunded halfe a grote. For
so moche thay dow take and exacte
of euery one for so smalle a way ro-
wyng. He allegede pouerty, then
for ther pastyme thay searched hym,
plucked of hys shoes, and betwene
the shoo and the soule, thay fownde
x. or. xii. grotes, thay toke thē from
hym laughynge at the mater: mock-
ynge and scornynge the poer & myse-
rable frenchman. Me. what dyd y
fellow than? Ogy. what thyng dyd
he?

he? He wept. Me. Whether dyd they
thys by any authoꝛyte? Ogy. Suer
ly by the same authoꝛyte that thay
steyle and pycke straungers males
and bowgettes, by the whiche they
take a way mennes pursys, if they
se tyme and place conuenient. Me.
I meruayll that they dare be so
bold to doo soch a dede, so many lo-
kynges vpon them. Ogy. They be so
accustomed, that they thynk it well
done. Many that were in the shyp
lokedde owte and sawe it also, in the
bote were dyuerse Englyshe mar-
chauntes, whiche grudged agaynst
it, but all in vayne. The botemen as
it had ben a tryflyng mater reioised
and were glade that they had so ta-
ken and handelyd the myserable
frenchman. Me. I wold play and
sporte with these see theues, & han-
ge them vpon the gallows. Ogy.
Yet of such both the shores swarme
full. Here tell me, I pray the. what
C v. wyll

Wyll great mē do, whē theues take
vpō them to enterpryse soch maste-
rys. Therefore, herafter I had leuer
go fourty myllys aboute, thē to go
ē way, thosse it bz moche shorter.
Howouer eyn as ē goynge downe
to hell, is easy and leyght, but ē cō-
myng frome thens of greate dyf-
ficulty, so to take wyppynge of this
syde the see, is not very easy, and the
landynge very hard & dangerouse.
Ther was at London dyuerse ma-
ryners of Antwerpe, with them I
purposed to take the see. Me, Hathe
that cūtre so holy maryners? Ogy.
As an ape is euer an ape, I graūte,
so is a maryner euer a maryner: yet
if thou compare them vnto these, ē
lyfe by robbynge, and pyllynge and
pollynge, they be angelles. Me. I
will remembre thy saynge, if at any
tyme I be dysposed to go and se
Englāde. But come agayne in to ē
waye, frome whens I brought the
cwt.

owt . Ogy. Then as we went to-
ward London not farre from Can-
terbury, we came in to a great hol-
low and strait way, moꝛouer bow-
yng so downe, with hyllys of eyther
syde, that a man can not escape, noꝛ
it cannot be auoyed, but he must
nedes ryde that way. Upō the lefte
hand of the way, ther is an almes
howse for olde people, frome them
runnyth on owt, as sone as they
here a horseman commynge, he
casteth holy water vpon hym, and
anone he offereth hym the ouerle-
ther of a shoo bownde abowte with
an yerne whope, wherin is a glasse
lyke a pꝛecyouse stone, they y kysse
it gyf a pece of monay. Me. In soche
a way I had leuer haue an almes
howse of olde folkes, then a compa-
ny of stronge theues. Ogy. Gratian
rode vpon my lefte hande nerer the
almes howse, he caste holy water
vpon hym, he toke it inwoꝛthe so so.

when the shoo was proferred hym,
he asked what he ment by it, saythe
he, it is saynt Thomas shoo. There
at he fumed and was very angry,
& turned toward me: what (saythe
he) meane these bestes, that wold
haue vs kysse y^e shoes of euery good
man? why doo they not lyke wyse
gyue vs to kysse the spottel, & other
fylthe & dyrt of the body? I was so-
ry for the old mā, & gaue hym a pece
of money to cōsolthe hym with all.
Me. In myn oppynyō Gratian was
not all to gether angry with owr a
good cause. If shoes and shypers
were kept for a tokē of sobre lyuyn-
ge, I wold not be moch dyscontent
ther wth, but me thynk^t it is a shame
full cāshyon for shoes, shypers, and
breeches to be offered to kysse to any
man. If some wold do it by there
owne fre wyll, of a certene affectyō
of holynes, I thynke they were
worthy of pardon. Ogy. It were
better

better not to thes thynges, if I may
say as I thynke, yet owt of thes
thynges that cannat forthwith be
amended, it is my maner if ther be
any goodnes theryn, to take it out,
and apply it to the best. In y mean-
leson that contemplacyō and sight
delited my mynde, that a good mā
is lykened to a shepe, an euyl man
to a venemouse best. The serpent
after she is dede, cā styng no more,
notwithstondyng with her euyl sa-
uour and poyson she infecteth and
corruptyth other. The shepe as lōge
as she is a lyue nozzysheth with her
mylke, clothet with her wolle, ma-
kyth riche with her lambes, when
she is deade she gyueth vs good and
profytable lether, and all her body
is good meat. Euen so, cruell men,
gyuen all to the world, so longe as
they lyue be vnprofytable to all mē,
when they be deade, what with
ryngyng of bellys, and pomppouse
funerall es

funerall they greue them that be
onlyue, and often tymes bere ther
successours with new exactyones.
Good men of the other syde at all
affais be profytable to all men, and
hurtfull to noo man. As thys holy
man, whyle he was yet alpye, by
hys good example, hys doctryne, his
goodly exhortatyons prouokyd vs
to vertuouse lyuynge, he dyd cōfort
the cōfortlesse, he helped y^e poure,
ye and now that he is deade, he is
in a maner moze profytable. He ha-
the buylded thys costly & gorgeouse
churche, he hath caused greate au-
thorpyte thorough out all Englande
vnto the ordre and presthode. At y^e
last, thys pece of the how dothe su-
stepne a company of poure people.
Me. Thys is of my faythe a godely
cōtemplacyō, but I maruayli great-
ly, seying you ar thus mynded, that
ye neuer dyd byspte saynt Patryc-
kes purgatozy in Yerlande, of the
wiche

whiche the comyn people boost ma-
ny wonderouse thynges, whiche se-
me to me not lyke to be true. Ogy.
Of a suerty ther is not so merue-
louse talkynge of it here, but the
thyng it selfe doth fare excede. Me.
Hast thou bene ther than, & gonne
thorow saynt Patryckes purgato-
ry? Ogy. I haue saylede ouer a ry-
uer of hell, I went downe vnto the
gates of hell, I saw what was doe
ther. Me. Thou dost me a greate
pleasure, if thou wyll wotlaue to
tell me. Ogy. Lett this be the prohe-
my or begynnynge of owr commu-
nycatyon, longe enough as I sup-
pose. I wyll gett me home, & cause
my souper to be made redy, for I
am yet bndynede. Me. Why haue
you not yet dnyed? is it bycause of
holynes? Ogy. Noo of a truthe, but
it is bycause of enuy and euyl will.
Me. Dwe ye euyl wyll to yowr be-
ly? Ogy. No, but to the couetyse ta-
uerner

uernerers euer catchynge and snat-
chynge the whiche when they wyll
not lett afoze a man that is mete &
conuenient, yet they are not afear-
de to take of straūgers that, whiche
is bothe vnright and agaynſt good
conſciens. Of thys ſaſhyō I am a-
cuſtomed to be auengede vpon the.
If I thynke to fare well at ſouper
other with myne acquaintauns, or
with ſome houſe ſomwhat an honeſt
man, at dyner tyme I am ſycke in
my ſtomacke, but if I chaunce to
fare after myne appetyte at dyner,
befoze ſouper alſo I begynne to be
well at eaſe in my ſtomacke. Me.
Are ye not aſhamede to be taken
foz a couetouſe fellow & a nygerde?
Ogy. Henedeme they that make
cou of ſhame in ſoche thynges, be-
leue me, beſtow they 2 money euyll.
I haue lerned to kepe my ſhame foz
other purpoſys. Me. Now I longe
foz the reſt of yowr communycacy-
on

on, wherfore loke to haue me yowr
geste at souper, where ye shall tell it
more conueniently. Ogy. For sothe
I thanke you, that ye offere yowr
selfe to be my gest undespyed, when
many hertely prayed refuse it, but
I wyll gyue yow double thanks,
if ye wyll soupe to day at home. For
I must passe that tyme in doyng
my dewty to my howsehold. But I
haue counsell to eyther of vs moche
more profytable. To morrow vnto
me and my wyfe, prepare our dy-
ner at yowr howse, then and if it be
to souper tyme, we wyll not leue
of talkynge, vntyll you say that ye
are wery, and if ye wyll at souper
also we wyll not forsake you. Why,
claw you your hede? prepare for vs
in good fayth we wyll come. Me. I
had leuer haue no tales at all. Well
go to, you shall haue a dyner, but
vnsauery, except you spyce it with
good & merry tales. Ogy. But here
you,

you, are ye not mouyd and styrrde
in your mynde, to take vpon you
these pylgremages? Me. Perauen-
ture it wyll sett me a fyre, after ye
haue told me the resydew, as I am
now mynded, I haue enough to do
with my statyons of Rome. Ogy.
Of Rome, that dyd neuer see Ro-
me? Me. I wyll tell you, thus I go
my statyons at home, I go in to the
parler, and I se vnto the chastly-
uynge of my doughters, agayne
frome thense I go in to my shope,
I beholde what my seruauntes,
bothe men and women be doynge.
Frome thense into the kytchen, lo-
kyng abowt, if ther nede any of
my counsell, frome thense hyther
and thither obseruyng howe my
chylde be occupied, what my
wyfe dothe, beyng carefull that
euery thyng be in ordre, these be
statyons of Rome. Ogy. But the-
se thynges saynt James wold dow

for yow. Mene. That I shuld be bryng
to these thynges holy scripture
re commaundethe, that
I shuld commyt the
charge to sayntes
I dyd rede yt
neuer com-
maun-
ded.

✠ God saue the kynge ✠

FINIS.

